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ADDRESS
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO.

ASHLAND, O., NOV. 24, 1886.

Our Wants.

We labor hard and deprive ourselves of many luxuries which many of our readers enjoy, but still we are unable to get together enough means to publish much useful matter that we desire to. It is our will to fill the EVANGELIST, with matter pertaining to the growth in the divine life and the conversion of sinners; but the financial road that we must travel is not a smooth one, and we are hindered from time to time in doing the best possible for the church. We would have our well-wishers and sympathizers remember that we are sacrificing much in trying to do what our frail judgment decides is best for the cause. We do not esteem our labor of much value, but when we are laboring to accomplish one thing, some other duties are not performed as well as they should be. It is a pleasure to us to apply our labor wherever we can to aid the cause of Christ, but we have learned that we can do only so much, and when there is more to do, others must be employed to assist.

We would esteem it an enjoyment to travel around and meet the brethren and urge upon them to support their church paper, but when we leave, then our labor is missed here and the work does not move along as it should, and the paper does not come out promptly as the patrons desire it to. There are hundreds of persons who could manage the work here, but the brethren who have furnished the capital, cannot afford to employ such a one.

Therefore, we trust, brethren, you will not forget that we need your assistance in circulating the EVANGELIST, and will share in the sacrifice by giving a little of your labor in an endeavor to increase its circulation during the fall and winter now upon us.

We would esteem it an enjoyment to solicit subscriptions because we would be doing a good work for those on whom we might prevail to take it. They might not like it, and complain, or do something that would not be complimentary, but still we would be doing them a good service, and we could endure the censure. It even takes much persuasion to get some men into the kingdom of heaven, and hard work to keep them in after they are there. But if you convert a soul from the error of his way, you save a soul from death, and cover a multitude of sins. So if you can persuade some brethren to take the paper, you may do a good work for them, and you will thereby be assisting us.

Too Foolish.

One of our most worthy ministers and dearest brethren writes this in a personal letter: "Say, may be I am getting too foolish in my correspondence. If you think so, I will moderate."

God bless the brother; he wants to do about right, and what is to the honor of the cause.

Our thought is that we are all a little too foolish, and need a new dispensation of gravity and pious earnestness. We have been waiting this good while for some one to give us a good chastisement, but no one has done it, so we went at it ourselves.

Yes, dear brother, it detracts from the beauty, grace and power of our cause. We have a great work to do, and we should not come down to such a small display. God wants us to strike heavy licks in the building of Zion, and when we laugh a good deal we can not strike so hard.

The other day a brother wrote that another brother was "knocking persimmons" with a long pole. We did not know whether he expected we would publish such an expression as that or not. But we have not. We understood just what was meant; but the metaphor would not look well in print. The pole represented stout gospel doctrine well preached, and the persimmons represented sinners. There is nothing vulgar about it, but sinners who have just become babes in Christ might not think well of being called persimmons in a metaphor.

Another brother has in mind the storm when he is writing and the gospel is lightning, as it comes from the speakers lips and strikes one down here and mangles another one there, and it slashes around at a wonderful rate, and drives old satan back, and the air becomes pure, and so forth.

The battle scene affords material for another exercise of imagination. Gospel batteries are planted and gospel bullets and shells are poured out furiously and a terrible smoke is created and the devil is frightened and his soldiers, a number, are captured, and so forth.

It is best always to be grave, sober, temperate, and use sound speech that can not be condemned.

Another fault that is making itself painfully conspicuous is making the social standing of new converts a theme for correspondence. We all know that there are individuals who will do to lay in the wall of the Lord's building, while there are others who will do for filling in only. But after a revival is held it is not necessary to say that "many are from the best classes," "most intelligent classes," "most influential class," although it may be a fact. We want to avoid the "class business" as much as possible. God is no respecter of persons, and the embassador of Christ should be as much so as possible. The "most influential" often means those who have the most money, and it is not an uncommon thing to find them the poorest supporters of the Lord's cause, although many have great hearts.

No: do not try to be brilliant, especially in writing church news. Wit has its legitimate sphere, but it is poor material to weave in the spiritual fabrick. The more humility, dependence, innocency and simplicity and earnestness that can be thrown into correspondence, the more lasting and profound will be the honor reflected upon the writer and the cause he represents.

Booth's Salvation Army.

General Booth, the founder of the Salvation Army is now traveling through the United States, and is making addresses at many of the Salvation Army centers. We learn from an exchange that the Army has had an existence for twenty-one years. During the first twelve years but twenty-six corps or societies were organized. During the past nine years it has grown to 1,650 corps, with 4,000 salaried officers. The work is prosecuted in nineteen different countries, and the gospel of salvation is preached in over twenty different languages. Their literature has increased from 16,000 copies nine years ago to a half million copies at the present.

General Booth is a tall, typical Englishman, erect in form and of commanding presence. He wears a full beard, which is slightly gray, and has the appearance of being about sixty years of age. He is a man of strong convictions, and is a great worker and evidently a skillful organizer. His creed, as gathered from his address, is summarized as follows: "I believe in God. I believe in the Holy Ghost. I believe in Jesus Christ the Savior. I believe there is a heaven. I believe there is a hell. I believe men in sin are lost and sweeping down to hell. I believe that every sinner, no matter how vile, who will seek Jesus Christ may have salvation and go to heaven. I believe in preaching the gospel of salvation."

The fundamental purpose of this whole movement is stated to be to save men from sin and hell by whatever methods possible.

For the encouragement that is in it, we call attention to the fact that for the first twelve years he only organized two societies each year. How slow. If the Brethren Church did not grow faster than that, how soon we would all feel like giving up the good work. But let it never be done, even though but two new churches are organized in a year.

The Salvation Army is doing a noble work, but it does not do all that it should for the soul, because it does not supply every want as a church. But God has a work for it to do, and so may its labors be blest.

But brethren, let us not forget our great responsibility. We have a special mission to fill. We are the only church which extends to its members the means of obeying all the gospel without traditions and commands of men mixed with it. What a mighty work is before us to do. Would to God that we could awake from our slumber and commence in earnest the mighty work that God has for us to do.

Who will rise up and say, I am ready?

Bro. Bauman's Apology.

Bro. Bauman has a word to say about his recent article regarding salaries for ministers. We are much pleased over the decision he announces. It is true that no good can be done by writing article for the purpose, apparently, of whipping others up to a standard of greater liberality in the matter of supporting the ministry. There is a way to do this, but it is outside of the church paper. It is not wrong to so write, but as the brother says, it is not expedient. It makes it appear as though our ministers were after the loaves and the fishes more than the good of Zion. At least this is the way such articles are accepted. The worldly treasures are watched with such jealous eyes, that the least apparent sign of covetousness is detected at once, and the hasty conclusion is that the man is only after the money. The place to present the matter of paying the preacher is in the ministerial visits, or at the church meetings. It is a church matter purely, and it should not be imposed upon the unconverted and the unconcerned reader.

EDITORIAL ITEMS.

Bro. S. Mikesell sends in an encouraging letter. It is always pleasing to hear of brethren preparing to do more in the Master's field.

Seeking to learn the truth of others is noble; but seeking to get the victory over others in dispute is ignoble. Try to convince people if you will, but do it fairly, by honest argument that you believe in; but do not try simply to silence by appealing to ignorance, popularity or catches in argument.

Bro. P. J. Brown will deliver his lecture on California at Fair Haven church next Saturday evening. Bro. B. has an excellent memory and an amusing way of telling what he has seen, and that makes his lecture both pleasing and amusing. It is expected that he will favor the students of the College with the lecture sometime after New Years.

We publish a proposition, by Mrs. F A. Warner, of East Saginaw, Michigan, to supply who desire it, a specimen of Indian money. We have received what she sent us, and it is a curiosity. We have no ground to suspicion that it is not honorable, and relic hunters will prize the specimens. We venture to thank Mrs. Warner for the kindness extended to our patrons.

"At the State Convention of the "Christians" or Disciples" church, held lately at Marshall, Mo., the delegates were entertained, voluntarily, on the first day by the Presbyterians of the place, on the second day by the Baptists, on the third day the Methodists and Episcopalians joined as entertainers. This left but one day for the visitors to look to their own denomination for entertainment; and, as a climax to this show of brotherly love, the Catholics assisted as hosts on the final day, although they were few in numbers and comparatively poor in purse." Private interpretations elevated to the dignity of church laws are fast losing their hold upon men, and there is a general tendency to allow brotherly love to have the liberty it should have.

Sister Hershler and sister Mary Myers, solicitors appointed by the Ohio Mission Board, have completed their canvass for funds and are ready to make their report to the treasurer. With the little sum turned over from the regular church collection, they secured $16.28. This a very creditable sum for so small a church as the Ashland Church, and it is with some pride that we mention the amount raised. If some of our larger churches have as faithful canvassers and contribute as generously, they will turn over from thirty to eighty dollars. If it is done the Cause will receive an impetus that will make itself plainly visible to all. We must not forget to say that several German Baptists contributed to this fund, and several business men of Ashland who are not members of our church.

We expect next week to publish a long list of Thanksgiving offerings for the College. Shall we realize.

Now is the time to send in your order for the Annual.

A candid mind is not always the sign of a yielding heart. The lawyer that questioned Jesus saw that a right heart, as Christ taught, was better than ceremonies: but we do not know whether he actually decided to live according to his knowledge, and thus love God and man. One can be near the kingdom of God and yet outside of it.

Bro. J. L. Kimmel, of Shanksville, Pa., and S. E. Shook, of North Star, Ohio, two young ministers who commenced to attend College at the opening of this term, are commencing the work before them to do with commendable energy. There are now five young ministers attending school.

Jesus hated show which did not have substance. If we pretend to be Christians, we must be honest, yea above suspicion. For those that act contrary to their profession there is greater condemnation.

There is to be no limit to our love of the infinite God. He is to be loved with all the heart, soul, mind and strength. The words are piled up to indicate the whole nature. God is to be loved with the entire affections—the heart and soul—and with the growing mental activities—the mind and strength. There is to be no part of the man, body or soul, that shall not be in subjection to the love of God.

Love to God and man is the center of Christ's teachings and of God's commandments. All conduct is to be measured by this line. What is done out of love to God and man is right. What is done in disregard of love of God and man is wrong.

Brethren who do considerable writing for publication will find the paper we advertise elsewhere very well adapted to the purpose and it is cheap.

Young people's meetings are now being held at the College each Lord's day afternoon.

Sister Laura Slotter sends five dollars as her Thanksgiving offering in behalf of the College. Wonder whether there are many others who have been so generous.

A protracted meeting will be commenced at the College next Lord's day to continue two weeks or longer, conducted by the young ministers of the College. Bro. Isaac Kilhefner will preach next Lord's day morning. There will be services every evening except Friday evenings during the two weeks, or as long as the meeting continues. Brethren everywhere are welcomed to come and take part Pray that it may be a blessing to many.

If we have stolen a march on brother L. C. Stiffler, we beg pardon. What we published above his signature was contained in a business letter. It is a model letter of church news, and we print it for the news that are in it, and the purity of the style in which it was written. We wish all letters of church news were written as though they were directed to dear familiar friends.

It is a pity that the Conservatives living about Dayton are not brethren Ives of Kansas. Then they would not want to set the brethren out in the cold and sell their church property.

Sister Mason Gone Before.

One more soul has lain down to pleasant dreams. The Unwelcome Visitor has entered the home of brother Edward Mason and called away the lovliest one who shared in the humble happiness that endeared each scene, and with her, the little infant shared in the journey across the unknown river. On Nov. 17th, her eyes were closed to mortal existence, their spirits soard away to the God who gave them, and their souls to paradise there to rest until the trumpet shall sound and the spirit unite with them again, in heavenly bodies.

The remains were taken from her home at Farmersville, O., to the home of her childhood for interment, and were laid away in the new cemetery at the Fair Haven church, Wayne county, Ohio, Saturday, Nov. 20th, at 1 p. m. Services were conducted by brother P. J. Brown. She grew to womanhood under his observation, he officiated at her marriage, and the ties of friendship were so strong between them that he was obliged to avoid speaking of the endearing scenes of the past to keep from giving up to weeping during his discourse. The house was filled with friends and relatives, and many were the tears shed in sypathy with the bereaved and over the loss of one so modest, harmless, true, and so good.

The speaker used these words:

"Rebecca Jane Mason (Garver) born near Congress, Ohio, Aug. 19th, 1854, and died November 17th, at 1:30 p. m. She passed off quietly; her last words: *No pain.*

She was married to Edward Mason May 12th, 1881, and lived happily, yes so happily. Three children by this marriage. Two who are living, and the little unnamed infant that lies in the casket." Amidst the pealing notes of "In the sweet by and by," they were hidden in the earth, to be seen no more until the song of Redeeming Love shall be sung by unnumbered heavenly tongues.

Bro. Mason merits the deepest sympathy of all. His attachment to his companion was the strongest. They were truly two joined together by God. They lived to make one another happy, and never forgot for a moment this duty to one another. They lived as model Christians. At one time we were as a member of their family, and when we remember the motherly and fatherly care shown us, we sorrow anew. How softly the recollections of their morning family altar break upon us now, when we read together God's sacred word and prayed the Good Shepherd to gently lead us. She died as she lived. The winter of the grave cannot touch the saintly soul. Beyond the snows of this chill world and the wintry rest, eternal summers are.

May heaven's strongest consolation rest upon our bereaved brother.

A funeral service will be held at the Brethren church in Farmersville, Sunday, December 5th, at 11 a. m.

G.

The Annual.

The Brethren Annual for 1887, will be published about the middle of December. It will contain the reports of churches, ministerial list, the important events of the Brethren Church during the year, and other useful matter, besides a calander and astronomical calculations.

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